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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

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For "The Friend."

Legal Opinions in the Ohio Case.

(Continued from page 146.)

We now give the dissenting opinion of Chief Justice Welsh and Judge White.]

"Welch, C. J., dissenting. I can not concur in the opinion. I think the plaintiffs have made no case to justify a court of equity in disturbing the defendants in the possession of his property.

The property was donated to a religious organization, by the name which it had already adopted, 'The Ohio Yearly Meeting of the Society of Friends,' and the donation was unconditional, unless there be a condition implied in name itself. For many years, and up to 1854, the defendants and their predecessors in office held and controlled the property, for and on behalf of the Society, as and being its admitted officers and agents. They have held it ever since, claiming to be such officers and agents. It is now sought to dispossess them, on the alleged ground that by an election of the Society, held in 1854, or by subsequent election of other like societies, they have been superseded in office by the election or installation of the plaintiffs. The burden of proof to sustain one or the other of these grounds of claim rests on the plaintiffs. They must show a legal election of Binns in 1854, or they must show that Hoyle has since been ousted, and Binns installed as his successor, by the judgment or authoritative order of some superior tribunal, to which the Ohio Yearly Meeting is subordinate. That they have failed to show either, is to my mind quite plain.

Briefly stated, the essential facts in relation to the election in 1854 are these: Hoyle was admittedly the regular and lawful clerk of the meeting, and acted and was acknowledged as such by unanimous consent. By the constitution or 'Book of Discipline' of the Society, by the Society's unbroken practice, and by well-known parliamentary usage, Hoyle's enunciations, or entries, made by him as such clerk, *bona fide* and understandingly, are conclusive evidence of the vote or 'sense' of the meeting. Hoyle did *bona fide* and understandingly, and while admittedly he was the sole clerk of the meeting, announce to the meeting, and afterward enter in its regular journal, the fact that 'the delegates had failed to unite on a clerk,' and 'that the old clerk was continued in office.'

This enunciation and entry, I say, are conclusive. They are conclusive, not only because of their official character, as the utterance and act of the only proper organ and officer of the meeting, but also because of their undeniable truth. It was not only true that the delegates had failed to unite, but also that the meeting had failed to unite, and that, therefore, as a matter of necessity, as well as in conformity to unbroken former usage, the old clerk was continued. It was not only true that both the meeting and the delegates failed to unite, but it was true that a 'large majority of both' were in favor of 'continuing the old clerk,' and opposed to the election of Binns; and had Hoyle made an entry to the effect that the meeting had 'united' on Binns, or given their 'solid sense' in his favor, the entry would have been a glaring falsehood, for which he would have deserved impeachment.

That it is the general law of deliberative bodies that such an enunciation by its organ and entry by its authorized clerk are conclusive proof of the result of an election, needs no authority to prove. That this law is applicable to the proceedings of Yearly Meetings of the Society of Friends, and that it is in fact so made applicable by their book of discipline and usages, is expressly held in *Field v. Field*, 9 Wend. 402, and in *Earle v. Wood*, 8 Cush. 467. In the former case, the court held the act of the clerk to be conclusive, although he was sustained by only a minority of the members. The latter case, *Earle v. Wood*, was really the foundation of the present case. It was the controversy between the Gurneyites and Wilburites, in the New England Yearly Meeting, and was decided in favor of the former, who supported the old clerk under circumstances substantially similar to those of the present case. Chief Justice Shaw, in delivering the opinion of the court in the case, says, that the election of a clerk for the Yearly Meeting 'is an act which can only be done in pursuance of the "solid sense" of the whole body, taken, declared and minuted by its only acknowledged regular officer.'

This being the law of the case, it matters not whether we find, from the evidence, that, by the rules of the Society, the election of clerk was a matter belonging exclusively to the delegates, or whether we hold that the meeting had the right to take it out of their hands, and decide for themselves. The entry of the clerk is a conclusive negative to the proposition that Binns was elected, either by the delegates or the meeting, by solid sense, by a majority, or otherwise.

That Binns was elected by a majority of the delegates or by a majority of the meeting is not claimed. The claim is, that the entry of the clerk is not conclusive, but that we may go behind the entry, and inquire into its truth; and that the evidence shows that the meeting, acting by a minority of its members, did "unite" on Binns, or give its solid

sense in favor of his election. In other words, it is claimed that a minority represented the solid sense of the meeting, and that the regular clerk refusing to make an announcement and entry to that effect, the clerk thus chosen made the entry himself, which the old clerk should have made. This is the claim as I understand it.

I confess it is difficult for me to reply seriously to such an argument. What is the "solid sense" of the meeting? Does it mean the opinion of its most solid members—the opinion which is supported by the greatest weight of intelligence, morality and piety? If so, who but the clerk is to weigh the characters of the voters, and determine which side of the scales preponderates. That the preponderance here was in favor of Hoyle is well established, without the aid of the entry which he made as clerk; for there is no syllable of evidence to show, nor is it pretended, that the majority who favored his election were not equal in intelligence, morality, and piety to the minority who supported Binns; nor does the entry subsequently made by Binns assert that the "solid sense" of the meeting was for Binns, or that the meeting united on him, but merely shows that "part" of the meeting united on him.

It makes no difference, therefore, whether we are to understand this peculiar expression, "solid sense," as indicating unanimity, majority, or weight of character. In neither sense was the "solid sense" of the meeting in favor of Binns. But I deny that the last named is the true Quaker meaning of the phrase. If that is the meaning, it is an anomaly in Quakerism and a strange departure from one of the foundation principles of the sect, namely, the perfect equality of all men in point of privilege and power. If such be its real meaning, why is the minute book so full of entries that the meeting "failed to unite?" Was there a tie vote or a perfect equilibrium of character in all such cases? By no means. The phrase originally meant unanimity, or at least an approximation to it—substantial unanimity. The word "unite," when applied to the meeting, I also understand in the same sense. The true Quaker idea, underlying these expressions, is the belief that an unerring divine spirit, as in the day of Pentecost, moves the people to act with "one accord." To "unite" is to become a unit. "Solid sense," when applied to an aggregate of individuals, means the sense or opinion of the whole, just as *in solido* means by the whole, or as consolidate means to unite many in one. Had a serious division of opinion been contemplated, and a weighing of the character or worth of the voters intended, it is highly improbable that any such form of expression as "solid sense" or "unite" would have found a place in their book of discipline, or have been thought of. Instead of "solid sense," the words would have been "prevailing sense," "preponderating sense," "better sense," or "sense of the majority;"

and the word "unite" could have had no application whatever. Certainly no true Quaker could ever intend that any question should be carried by less than a majority of the deliberative body.

But, as I have said, it matters not what meaning we assign to these words, or whether we rest the defendants' case upon the official character of the clerk's entry, or upon its truth. If the evidence shows anything, it shows that both delegates and meeting *did* "fail to unite" on any one as clerk. Much more does it show, that both bodies failed to unite on Binns. It shows that twenty-eight of the forty-two delegates, and a "large majority" of the meeting, including at least two of the remaining fourteen delegates, were opposed to the election of Binns, and in favor of continuing Hoyle in the office. Hoyle's election stands, therefore, trebly proven—by the clerk's entry, by the failure to unite on any successor, and by the admitted fact that a majority was in his favor. For it is to be observed, that, in order to validate the continuance of Hoyle in office, it is not necessary to show that he was re-elected, or that there was an entry in the minute book, as there in fact was, to the effect that he was continued in office. It is enough for that purpose to show that no successor was elected. This was expressly held in *Hendrickson v. Shotwell and wife*, 1 Saxton Ch. 577, and is abundantly shown by the testimony as to the usages of the Society.

The argument that Binns was elected seems to be based wholly upon the fact that "more than the usual number" seconded his nomination, and that at the particular time when his name was proposed to the meeting but few made known their objections. I must express my surprise at this argument. To give to it any weight would be to stick in words and disregard facts, and to hold that the election was a battle of noises and not of opinions. The "usual" number is no criterion in a case like this, where there was an actual and serious division of sentiment. Usually there is no division, and one or two voices—nay, silent acquiescence—is sufficient to show assent. Here there was known and serious opposition; and there were two good reasons why the quiet and good order of the meeting was not disturbed by reasserting that opposition at the particular time. One of these reasons was that it was unnecessary to do so, the fact of such opposition having already been sufficiently made known. It had been made known by the report of Hall and by the total absence of objection to that report, and then by the announcement of the clerk that he should entertain the report, and in pursuance of it would record the continuance of the old clerk. Another reason for not making a clamorous cry of opposition at the particular time mentioned, and which was publicly proclaimed as such reason, was that the majority, having already acted in the matter, did not wish to participate in the separate action of the minority, lest their participation might be construed into an acknowledgment that the separatist were the true yearly meeting. The fact of a serious opposition to Binns' election was well known before the meeting and at all stages of its proceedings, and was abundantly manifested on every decent and proper occasion, when it could be done consistently with the quiet and good order of a Quaker meeting. The plaintiffs' own witnesses sub-

stantially admit this. Jabez Coulson himself says, "I know that more than half the meeting was opposed to the appointment of Binns." He also says that he "believed" at the time that this majority were opposed to the election of Binns; and he admits that the silence of the majority "might have been in deference to decency and order," and that he "did not understand that their silence was an agreement to the appointment of Binns." Other witnesses testify to the same effect. Nathan Hall estimates the Hoyle men as "very much more than half," and as he supposes "over two-thirds." And if we take the testimony of the disinterested stenographer, who sat in the gallery and reported the proceedings, there was a preponderance of expression in favor of Hoyle, corresponding with the majority of members in his favor.

(To be continued.)

For "The Friend."

Some Strictures on E. Ash's pamphlet concerning George Fox.

(Continued from page 151.)

Dr. Ash further alleges that, "the Holy Spirit is never designated in Scripture by the terms light and grace." In refutation of this statement it will be sufficient to cite the following passages. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication." Zech. xii. 10. "And hath done despite unto the Spirit of Grace." Heb. x. 29. "In thy light we shall see light." Ps. xxxvi. 9. "O, send out thy light and thy truth." Ps. xliii. 3. "Grace is poured into thy lips." Ps. xlv. 2. "Of his (Christ's) fulness have all we received, and grace for grace." "Grace and truth came by Jesus Christ." Jno. i. 16, 17. "The Word was made flesh, and dwelt among us * * full of grace and truth." Jno. i. 14. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Ps. xc. 8. "The grace of God which bringeth salvation, hath appeared to all men." Tit. ii. 11.

Again, we find this statement in the pamphlet: "That it was to him, and not to any thing in their own hearts, that both our Lord himself and his apostles taught men to look for illumination and salvation." Undoubtedly it is true that Christ and his apostles directed people to Him for illumination and salvation; but that they never directed men to Christ or the Holy Spirit as dwelling in their hearts, is contrary to numerous Scripture testimonies. "Christ in you the hope of glory, whom we preach," &c. Col. i. 27. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17. "What! know ye not that your body is the temple of the Holy Ghost which is in you," &c. 1 Cor. vi. 19. See also 2 Cor. i. 16. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth * * he dwelleth with you and shall be in you." * * * "At that day ye shall know that I am in my Father, and you in me, and I in you." * * "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Jno. xiv. 16, 17, 20, 23. "I in them, and thou in me." Jno. xvii. 23. "Behold I stand at the door and knock: if any man hear

my voice, and open the door, I will come unto him, and sup with him, and he with me." Rev. iii. 20. "It is God that worketh in you both to will and to do of his good pleasure."

Our early Friends took much pains in setting forth the doctrine of the Divine illumination of the soul of man, to inculcate the idea that this Light or Grace, although operating therein, was nothing that appertains to his own nature as a created being; and in order to check any assumption by conceited fanatic people of being guided by the Holy Spirit when they were walking after their own lusts or impure imaginations, they asserted it to be an accepted principle among them, "that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil." (Barclay's Apology. Prop. II. § VI.)

A careful investigation of Dr. Ash's Treatise convinces us that the main intent of the author is to uphold a view of salvation by Christ which has become widely popular of late time among a certain class, in which a lively imagination of the incidents and objects which attended the crucifixion of our Redeemer is proposed to sinners as the true method "looking to Jesus," and thus experiencing the cure of their spiritual maladies by faith, in a manner comparable to the act of the snake-bitten Israelites in gazing upon the brazen serpent set upon a pole in the wilderness by Moses. Such teachers seem to have grown tired of the route to Canaan, proposed by the Founder of Christianity through the throes of the new birth, and the straits of the narrow way which leads to life, so that one seldom notices any allusions to these avenues in their teachings. "Look and live;"—"Come just as you are;"—"the work is all done for you by Jesus;"—all you have to do is to reach out your hand and lay hold on it; are the accepted mottoes and invitations of this school of theologians. It is certainly very convenient for us to suppose that by a cheap reference to all our sins, past, present, and future, to the Omnipotent Arm who will bear them without any further concern of ours, we can, without repentance or any perceptible change of life, be absolved from their entire responsibility, and may lead a free and easy life of enjoyment in this world, and obtain a vastly superior one in the next; and yet this is scarcely an overdrawn statement of the plan of salvation taught by a large class of well-meaning but mistaken people in this day, and we feel by not a few in our own Society. The attack of E. Ash upon George Fox is but one of the more prominent offshoots of this unsound root; and alarming as it is in its bold denial of some of the cardinal doctrines of the Gospel which have always been held by the Society of Friends, and its slurs upon the convictions of one whom all classes in the Society have hitherto delighted to honor, we trust these features may have a tendency to turn back the wandering feet of some earnest and well-meaning workers in the gospel field, in the time honored paths of Scripture truth, and open their eyes to the "dark mountain of error to which any departure from the crucifying power of Christ in the heart will inevitably lead, if pursued to its legitimate end."

Most precious as it must be to every quickened soul, to contemplate that amazing display of Divine love and mercy displayed in the

crifice on Calvary, and true as it is that the Lord hath laid upon Him the iniquity of us all," and that "He hath made Christ to sin for us, who knew no sin, that we might be made the righteousness of God in Him," we never lose sight of the fact that merely dwelling in thought upon these truths will not entitle us to their benefits. That what others require for their regeneration and acceptance in the Beloved, is the reception of Christ Jesus in their hearts, that He may dwell in the strong man who has long dwelt there, and spoil his goods, and set up His own blessed kingdom as rightful Lord. "To as many as have received Him, to them gave He power to become the sons of God." Jno. i. 12. "If ye continue in my word," said Christ, "then are ye my disciples indeed, and ye shall know the truth, and the Truth shall make you free." Whosoever committeth sin is the servant of sin. "If the Son therefore shall make you free, then shall ye be free indeed." Jno. viii. 36.

On page 24 of the pamphlet, E. Ash states a belief, "that nothing is anywhere said in the New Testament which implies the future continuance of direct or immediate revelation to Christ's followers, and that the whole subsequent experience of the Church (including that afforded by G. F. and his brethren) goes to show that nothing of the kind has been known since the days of the apostles." If it be true then it is in vain that we pray for the influence and pouring out of the Holy Spirit upon the hearts of ourselves or others, and it invalidates Christ's promise of the gift of the Spirit to those who ask for it. Luke x. 13. He has expressly told us that no man can come to Him except the Father draw him, and that *all* shall be so taught or drawn. Jo. vi. 45. What is this but a promise of immediate influence or revelation, not to the apostles only, but to *all* of every age who could hear His voice. The prophecy of Joel ii. 28 is universal in its terms, "I will pour out of my spirit on *all* flesh." This could not be restricted then to those who were assembled on the day of Pentecost. Paul, in writing to the Ephesians, declares that his prayer for them was, that they might receive from the Father "the spirit of wisdom, and revelation in the knowledge of Him," (Eph. i. 17); and again, "unto every one of us is given grace according to the measure of the gift of Christ." "Wherefore He saith when He ascended up on high, He led captivity captive, and gave gifts unto men." Eph. iv. 8. There is nothing in these passages to warrant restricting them in their application to the apostles' days.

How does E. Ash suppose a gift in the ministry is now conferred upon any if not by the immediate or direct revelation of the Holy Spirit. The letter of Scripture cannot enable every body of Christians to decide which of them has a call to the work of the ministry. Indeed our author broadly contradicts himself on page 29, where, in speaking of the Holy Friends and their influence, he thus writes: "The large exercise among them of the ministry which, * * * bore evidence to spiritually minded men of a real 'unction from the Holy One,' and was manifestly fitted both to bring men to Christ, and to build them up in Him." On page 30 he further speaks approvingly of the doctrine "of the Holy Spirit's getting in men repentance towards God, and that in our Lord Jesus Christ; of His renew-

ing and sanctifying their fallen nature; of His opening their hearts to receive and their minds to understand the truth of God as it is revealed in the Holy Scriptures; of His enabling them to worship Him in spirit and in truth; of His bestowing upon them *special gifts* for Christ's service; and of His affording them whatever guidance they need in their earthly course beyond that which they have in the exercise of their own natural faculties, in the indications of God's Providence and in the teaching of the Holy Scriptures." How to reconcile these views with the before mentioned denial of any direct revelation to men since the apostles' days, we are at a loss to imagine.

To our view there is no more comforting or well-founded doctrine than that of the immediate personal agency of the Holy Spirit in the hearts of believers; and the loving legacy left by our blessed Surety, prior to His ascension, that the Comforter should come and "take of mine and show it unto you," that He would thus dwell with his followers *even to the end of the world*, was certainly not meant to be confined to the small number of men who were eye witnesses to His resurrection, but as He is "the same yesterday, and to-day, and for ever," so He is to be for salvation even to the ends of the earth. Is. xlix. 6.

An effort is made in this pamphlet to distinguish between the genuineness of certain instances of supernatural communications to the primitive members of the Society, and those more normal manifestations of the Divine will to the mind of man which are derived through the channel of the Scriptures, by throwing doubts and even contemptuous reflections upon the former, whilst still admitting the probability of Divine guidance to the same individuals in the latter cases. Whilst we do not deny that some enthusiastic adherents of George Fox may have been led into modes of action and expression that the wisdom of the Head of the Church did not inspire, yet we can see no more reason to doubt the claims of Fox to Divine authority in the remarkable cases given in his journal, than in those narrated in the records of the early church. The power of the Omnipotent has not diminished by the lapse of time, and there are numerous well authenticated instances in our own day of both prescience and discerning of spirits, quite beyond the ordinary capacity of the natural faculties, which have been vouchsafed by the Almighty to His favored servants, as well to those of other denominations as to members of our own Society. The little work published by Friends' Tract Association of Philadelphia, styled *Biographical Sketches of Members of the Society of Friends*, is replete with extraordinary proofs of this.

The writer is acquainted with an instance of the kind that has never been made public, that may go to sustain such assumptions. H. R., a female minister and member of Philadelphia Yearly Meeting, whilst travelling in Great Britain on a religious visit, in the year 1850, was engaged in visiting the families of a particular meeting of Friends. Her companion related to the writer that on entering the house of one of these families, and sitting down with them, an unusual and awful impression was made upon her mind, and that H. R. afterward addressed herself to the male head of this household by stating that she believed he had been tempted to the commission of a breach of trust and unfaithfulness, both

towards God and man, in the course of his life, and setting before him the awful consequences of such a sin, unless repentance and amendment of life were experienced by him. She further told him that she believed a door of mercy was still open to him for this end if he would humbly embrace it, but that unless this was experienced, a blast would come upon his temporal prosperity, his family would be scattered, and he come to poverty. Upon retiring from the house, H. R.'s companion asked her if she had ever heard any thing of this individual's circumstances; to which she gave an emphatic negative; she having no previous acquaintance with him nor any intimation of his character. The man Friend who accompanied the females on this visit, afterwards informed them that the person in question had been guilty of embezzling the property of some orphans for whom he was guardian, and had been the subject of disciplinary care to his friends of that meeting. He was attired in the peculiar garb of Friends, and had made some profession of religion. Some years after this the English Friend who had accompanied H. R. on the visit in question, wrote to her companion, then in Philadelphia, informing her of the subsequent history of the person alluded to. He lost both reputation and estate, his family were scattered in disgrace, and H. R.'s prediction seemed to have been literally fulfilled.

The doctrine of the agency of the Holy Spirit in the work of man's redemption, and in his subsequent guidance as a follower of Christ, has not only the highest sanction of scriptural authority, but is guarded with words of awful warning by the Son of God himself, as narrated in the 12th of Matthew 31st and 32d verses, and Mark, iii. 29. "Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world nor in the world to come." Let us beware, under these considerations, lest we essay to limit the work of the Spirit by our denial of His presence and agency in the true field of His operations. He whose "delights were with the sons of men," has indeed stooped in adorable condescension to dwell with the contrite and humble spirit. How unspeakably consoling is the thought that He deigns to be made in all things like unto His human brethren, "that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" and thus having filled His sacrificial mission, now sends the Comforter that He may "abide with us forever;" who shall take of Christ's and show it unto us; shall show us things to come, and make us kings and priests unto God and His Father!

Desiring with the broadest charity to impute no design on the part of E. Ash to derogate from the ubiquity or offices of the Holy Spirit, we cannot but feel that he has (perhaps unconsciously) committed a grave offence against the truth of Scripture, and has impeached the faith of the Society with which he was in professed fellowship, in a most vital point. To our view the relinquishment of this tenet of the immediate guidance of the Spirit of Truth in the hearts of believers, must result in the total dissolution of the Society of Friends ere long. It would be the severance of the trunk of the tree from its root, and cut off the very source of vitality.

We are confident that many hearts in this land, not only within Philadelphia Yearly

Meeting but elsewhere, who have regarded London Yearly Meeting with the respect that naturally attaches to the first gathered body in our church, have been deeply pained that she should have permitted the memorial of E. Ash to be recorded, without a protest against his uncalled for attack upon one whom men of just repute without our pale have often stepped aside to honor with a tribute to his exalted worth and christian character.

Silence, under such circumstances, must be deemed as a *quasi* endorsement at least, of the doctrinal errors of the subject of the memorial. Men will pass away and be forgotten as a dream, or a tale that is told, but principles are enduring as the "lasting hills." It may be an act of charity to let the mantle of oblivion fall over the memory of those who have gone out from us because they were not of us, but it can scarcely be a duty, and may involve unfaithfulness to the High Priest of our profession, to join in public commendation of even the benevolent traits of a character, whose voice and pen have been employed in sapping the very foundations of our articles of faith.

C. R.

Paraffine.—This substance which twenty years ago was merely a chemical curiosity, has now become an article of extensive use in the arts, and is manufactured annually by the thousands of tons. When pure, it is perfectly colorless and transparent, resembling spermaceti in appearance. It is tasteless, and is but little affected by most chemical substances; from this indifference to chemical action it obtains its name of paraffine, derived from two Latin words signifying of equal affinity. It has been made on a large scale by distilling Irish peat, certain varieties of bituminous coal and petroleum. It is used in the manufacture of candles, and as a substitute for wax in certain processes; and has also been applied to different fabrics to render them water-repellent, and as a coating to the inside of casks and barrels. It has been employed to some extent to retard the explosive force of gunpowder in certain cases. By immersing the grains in melted paraffine for a short time, the gunpowder becomes coated with this insoluble substance, and may thus also be preserved under water for some time without much injury. On account of its non-conducting character, it has been used extensively as an insulator in telegraphic operations. It has also been employed, when dissolved in naphtha, as a preservative of stone and brick work. When melted with India rubber it makes a good waterproof compound which can be applied to wearing apparel. The horticulturist has found that paraffine when mixed with bees wax, can be usefully applied in the budding of roses, and the grafting of fruit trees; and the laundress has discovered that by the aid of a warm flat iron, a beautiful gloss is imparted to linen by paraffine, upon which it leaves no greasy stain.

I see the great danger to which individuals of small religious experience, though otherwise well disposed, are liable, when, in their zeal to become active, they engage in matters too high for them, and beyond their growth in the Truth; they may thereby come to the loss of the little they had attained, wound their own souls, and hurt the cause they were prompted, by their imprudent zeal to attempt

to promote. My concern for some of these has at times been great; and I fear that, from this cause, other trials may arise in our Society.—*Stephen Grellet.*

Selected

THE WIDOW'S THANKSGIVING.

Of the precious years of my life, to day
I count another one;
And I thank thee, Lord, for the light is good,
And 'tis sweet to see the sun.

To watch the seasons as they pass,
Their wondrous wealth unfold,
Till the silvery treasures of the snow
Are changed to the harvest's gold.

For kindly still does the teeming earth
Her stores of plenty yield,
Whether we come to bind the sheaves,
Or only to glean in the field.

And dwelling in such a pleasant land,
Though poor in goods and friends,
We may still be rich, if we live content
With what our Father sends.

If we feel that life is a blessed thing—
A boon to be desired;
And where not much to us is given,
Not much will be required;

And keep our natures sweet with the sense
Of fervent gratitude
That we have been left to live in the world,
And to know that God is good!

And since there is naught of all we have;
That we have not received:
Shall we dare, though our treasures be reclaimed,
To call ourselves bereaved?

For 'tis easy to walk by sight in the day;
'Tis the night that tries our faith;
And what is that worth if we render thanks
For life and not for death?

Lord, help me still, at the midnight hour,
My lamp of faith to trim;
And to sing from my heart at the break of day,
A glad thanksgiving hymn:

Nor doubt thy love, though my earthly joys
Were narrowed down to this one,
So long as the sweet day shines for me,
And mine eyes behold the sun.

Last Poems of A. and P. Carey.

For "The Friend."

The Light of Christ.

"Obedience to the light of Christ is the first step to peace." "I was sent to turn people from darkness to light, that they might receive Christ Jesus; for to as many as should receive him in his light, I saw he would give power to become the sons of God."—*George Fox.*

"That which maketh sin manifest is Christ's light." "This light which shineth in man in his dark state, is light which hath life in it; it is the life of our Lord Jesus Christ, of the Word eternal, which is the light of men."—*Isaac Penington.*

In the light of the Lamb must the nations of them that are saved walk, as the Scriptures testify. "[This] is that blessed principle of light and life of Christ, which we profess, and direct all people to, as the great instrument and agent of man's conversion to God."—*William Penn.*

"It is because this light, seed, and grace that appears in the heart of man is so little regarded, and so much overlooked, that so few know Christ brought forth in them."—*Robert Barclay.*

"As we are all driven from Paradise; and the flaming sword and the cherubim are set to keep the way of the tree of life, so we must

return into the favor of God again by the light of Christ." "There is no other way, dear people; you must bring your deeds to the light of Christ, and abide the sentence of condemnation," &c.—*William Dewsbury.*

It may well be questioned, whether a more comprehensive, and at the same time condensed and faithful exposition of original Quakerism can be found, than in the foregoing apothegms taken from the works of five of its prominent exponents. Men who were nobly sufferers for the truths which they not only advocated, but exemplified in their lives and conversation, with unflinching faith and trust in the everlasting Arm, before the world.

By submission and obedience to this light or transforming grace of the Lord Jesus, which the apostle Paul was assured by Him was "sufficient," these noble pioneers like to "princes of the provinces" in their day, became through the powerful operation and transforming power of the Holy Spirit, changed men themselves before they went about to change others. Thus, says one of them, "I never heard the voice of Christ (as His follower) till I was slain, and baptized, and lay as a little child under His heavenly chastisements." "I was made a Christian," he continues, "through a day of vengeance and of burning as an oven; and the haughtiness and pride of man in me was brought low."

Is not this what is so much wanting in the present day of much ease to the flesh, even a being "baptized into Christ," that we may put on Christ? A submission to the humbling power, and chastening discipline of the cross, and obedience to that light of Christ Jesus which shineth in darkness, and can alone guide our feet out of the labyrinths of error into the way of true peace?

The Power from on High is the same as ever it was; the grace and mercy as a living stream from the Source eternal are the same also. The deficiency then must be wholly on our part. If we do not yield in an uncompromising, whole-hearted surrender of our all to the leavening, thoroughly transforming operation of the Holy Ghost and fire, which can alone cleanse our wicked and deceitful hearts, how can we expect to become children of the Saviour, or be made of the pure in heart who shall see God? Without this, we shall be too much like the seed, in the parable of our Redeemer, that fell either by the wayside, in the stony places, or among the briars and thorns of this world, that bringeth no fruit to perfection. Is it not evident that we are not thoroughly enough broken to pieces; neither brought into the similitude of passive clay in the potter's hand, thence to be moulded into whatever vessels the Master would have us, for workmen and workwomen in His house? Oh! that the cry of our hearts individually might more be, Lord I am thine, and thine only: do with me what thou wilt, so that thy name may be glorified by life or by death; and my soul be permitted to rejoice in thy salvation. Then would the windows of heaven be opened for the pouring out of blessings. Then would be given unto them that mourn in Zion, beauty for ashes, the oil of joy for sorrow, and the garment of praise for the spirit of heaviness. Then would be experienced a putting on strength in the name of the Lord; and a receiving of gifts more abundantly, one after this manner and another after that, "for the perfecting of the saints, for the work of the ministry, for the edifying

of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Whale Catching in Baffin's Bay.

The entire change in whaling resulting from the introduction of steamers into the service, may make a few extracts from Markham's "Whaling Cruise to Baffin's Bay," acceptable to our readers.

Captain Albert Hastings Markham, an officer in the British navy, appears to have joined the crew of the whaler "Polaris," of Dundee, in 1873, for the purpose of scientific observation in the Arctic regions, and has written a very pleasant detail of the daily experience of a whaling voyage.

Speaking of catching their first whale he says:—"At four o'clock this morning a whale was seen, and a couple of boats lowered and sent in pursuit, but the chase was apparently abandoned shortly after five, the captain looking into my cabin, and in forcible terms expressed his opinion, that notwithstanding his having "turned his horseshoe" yesterday, we were going to have no luck this cruise. He went to bed, at half past seven our ears were assailed by that cry, which is such sweet music to all on board a whaler, 'A fall! a fall!' accompanied by the usual commotion on deck. Hurriedly putting my coat on, being in the act of dressing at the time, I hastened up and found that the speksioneer* was the lucky man, having struck a fine fish, which was rapidly towing him towards the edge of the pack ice. Our boats were soon in the water, and in less than twenty minutes the unfortunate fish had six harpoons buried in its body. In the meantime, I had retired below to complete my toilet, the scanty manner in which I was attired being ill adapted for remaining on deck with the temperature four degrees below the freezing point. On my return to the upper deck, the loose boats were observed alongside their prey in the act of administering with lances the *coup de grace*, on receiving which the huge monster turned over on its back and expired. The flags in the fast boats were then struck amidst the cheers of the men both in the boats and on board the ship. The loose boats were at once recalled to the ship, their crews, after the boats had been hoisted up, being busily employed in making the necessary preparations for flinching and taking in the blubber.

The crews of the fast boats were engaged in hauling in and coiling away their lines, which on the death of the whale are always cut at the splice of the foregore. It is usually the duty of the crew of the first fast boat to prepare the whale for coming alongside. The preparations consist in cutting a hole through each fin, for the purpose of receiving the fin-tow, and lashing them together across the belly of the fish. This is done in order that they may offer no obstruction in the water whilst the fish is being towed alongside. The tail is then roused up to the bows of the boat, and in this way the fish is brought to the port side† of the ship, and there secured in the following manner. The fish is always brought alongside with its tail forward abreast of the

fore-chains; it is then secured by means of a tackle from the fore rigging, which is hooked to a strop round the small end of the tail (where it is united to the back of the fish,) and by a stout rope, which is called the 'rump rope.' A similar purchase is hooked from the main rigging to a strop rove through a hole cut in the extremity of the under jaw, which is called the 'nose tackle.' The right fin of the fish (which is next the ship's side, the whale being on its back) is dragged taut up and secured by a chain or rope to the upper deck, the bulwarks of the vessel on the port side being unshipped. Between the fore-mast and main-mast is a stout wire rope, called the 'blubber guy,' having four large single blocks strapped to it, through which are rove the fore and main spek tackles (five inch rope.) The former is usually worked by the steam winch, and the latter by a hand winch, near the main-mast. These tackles are used for hoisting on board the large layers of blubber, some between one and two tons in weight, as they are cut off.

From the main-mast head is a heavy purchase called the 'kent' or 'cant' tackle, which is used to turn the fish over as it is being flinched. It consists of a treble and a double block, having a seven inch fall. Everything being in readiness, the crew are turned up, and commence the operation of flinching. The captain, from the port main rigging, superintends the whole process; the mate in the gangway acting under his orders. The remaining seven harpooners, under the guidance of the speksioneer, are on the whale, and with their blubber spades and knives separate the blubber from the carcase in long strips, which are hoisted in, as before mentioned, by the fore and main spek tackles. Previous to this, however, a strip of blubber, from two to three feet in width, is cut from the neck just abaft the inside fin. This is called the 'cant.' A large hole is then cut in this band of blubber, through which is passed the strap of the cant purchase, and secured there by a wooden toggle or fid being passed through. By means of this purchase, brought to the windlass, the fish is turned over as required. Each harpooner has iron spikes, called 'spurs,' strapped on to his boots, to avoid the possibility of slipping off of the fish.

The belly is the first part of a whale that is operated upon. After the blubber from this part has been completely taken off and the right fin removed, the fish is canted on its side by means of the large tackle, and the blubber from the opposite side is similarly stripped. The whalebone is then detached, special bone gear being used for this purpose, and the lips hoisted in, and so on until all that is valuable has been cut off and taken on board. The tail is then separated from the carcase, or 'kreng,' as it is called, which latter being released, disappears with a plunge, the noise of which is drowned only by the cheers of the men, discoloring the water with a sanguine hue for some distance. * * *

The whalebone, on being received on deck, is split up into portions, each containing from nine to sixteen blades, by means of large iron wedges, and these are again divided into pieces of three or four blades, when what is called the gum, which connects them together, is removed. There are between three and four hundred of these blades in each side of the head.

Our men were remarkably quick in flinching this, our first whale, the 'kreng' sinking, amidst the frantic cheers of all hands, exactly two hours after the operation had commenced. * * * Our prize to day was not what is considered a large one, although regarded as a fair average sized fish. It will probably yield about thirteen tons of oil; its bone was nine feet six inches long; altogether about the value of £800; its length was between forty and fifty feet."

John Griffith.

(Continued from page 147.)

For "The Friend."

The Saviour's one, saving, all-powerful baptism of the Holy Ghost, which, when submitted to, thoroughly cleanses the floor of the heart, must of necessity bring under condemnation all in us that is contrary to His holy will and law; and as with the "spirit of judgment and of burning" to consume and remove all which will not stand when He appeareth, whose coming is represented to be as "a refiner's fire, and like fuller's soap." The old man with his deeds, being corrupt, cannot keep the heart when the new man, which after God is created in righteousness and true holiness, is, through the power of an endless life, put on; any more than two dwellings can occupy the same place at the same time. Thus, in the testimony of Christ, "A strong man armed keepeth his palace," until "a stronger than he shall come upon him and overcome him;" and, as is also written of the house of David, "it waxed stronger and stronger, and the house of Saul waxed weaker and weaker."

The weight of pain and of suffering now at times experienced by J. Griffith, represent the pangs of the new birth, or the putting off, through grace, the old man with his deeds of darkness, and the putting on of the new man, being born again of the incorruptible seed and word of God, without which, as declared the Saviour to Nicodemus, "No man can see the kingdom of God." While those struggles are sometimes sharp and hard, as shown in the characters of Christian and Faithful in Bunyan's Pilgrim's Progress; and also in the case of the Children of Israel in their journeyings toward Canaan; yet it is well to remember that none are tried beyond the ability given them to bear or withstand; for, as declared in Holy Scripture, "Thou, Lord, hast not forsaken them that fear thee." But should it be the lot of any of His to experience deserts—the drought to consume by day, and the frost by night, so that sleep shall depart from their eyes, as was the case with Jacob, who nevertheless was watched over by the covenant-keeping, tender Shepherd of Israel; or should any seem to be cast into "the burning fiery furnace," as was the case with three servants formerly, be it not forgotten that the Son of God joined himself, as "the fourth" to them, and yielded that protection and holy confidence which all the powers of earth and hell confederate could not deprive them of. Again it is written, for our encouragement and our hope, of the two disciples going to Emmaus,—cast down and sorrowful because of the betrayal and crucifixion of their Lord,—that "Jesus himself drew near, and went with them;" causing their hearts to burn within them, while He talked with them by the way, and while He—the only true opener of the understanding—opened to them the

* Speksioneer is the officer under whose directions the whale is cut.

† Port side—in nautical language means the left side.

Scriptures. So that whatever the trial or affliction meted or permitted, if the Physician of souls, and Healer of spiritual wounds and bruises only condescends to be with us, distilling of the dew of His grace, and infusing of His Spirit, who or what can make trouble, or much unsettle the calmness and rest of the soul? or, in other words, "If the Lord be for us, who can be against us?"

The dispensation of condemnation, and the imposed chastenings and restraints of self-denial and the cross, which was now to be the experience of J. Griffith, was not, in his measure, unlike that of the apostle Paul when he said: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." If the Truth, ever unchangeable, be our teacher, its discipline and instruction, with the corresponding fruits, must have strong points of resemblance in all who are taught thereby. Blessed are they who, in and through and over all, "love much;" a love induced by great humbleness of mind and heart, from the lively sense that as much has been forgiven, therefore much will be required. The Apostle could say, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" and again, "I count not my life dear unto myself, that I may finish my course with joy," &c. Truly happy are those, who will not withhold things as near as the right hand or the right eye, when called for by Him, who gave His precious life for us; remembering that the dearer or most costly the sacrifice offered to the Lord, the sweeter the incense upon His altar; as was the case when Mary anointed the feet of Jesus—"the house was filled with the odor of the ointment;" and in that of Abraham called to sacrifice his beloved and only son;—this last proving, too, how little satisfies when *all* is resigned.

The journal resumed: "Under this dispensation I was for a time exceedingly distressed, in a sense of the great alteration I found in the state of my mind; attributing it to some cause given by me, that I was thus, as I thought, forsaken. All the former tenderness was gone, and I was as the parched ground. My agonies were so great, that when it was day I wished for night; and when it was night I wished for day. In meetings for worship, where I had enjoyed most satisfaction, I was now under the greatest weight of pain and distress, even to that degree, at times, that I could scarcely forbear crying aloud for mere agony. When meeting was over, I would sometimes walk a considerable way into the woods, that unheard by any mortal, I might in mournful accents, give vent to my greatly distressed soul.* In this doleful state

* Should any of the readers of this journal feel apprehensions with regard to what they may term the too discouraging, if not gloomy features of J. G.'s memoranda; let such remember, that perhaps the greater danger would lie in withholding portions that disclose the more severe discipline of the cross of Christ—the refining baptisms and self-humbling draughts of the Saviour's cup—lest we hold out false colors and deceive enquiring pilgrims, by causing them to suppose the way more easy than in truth it is; which may lead either to avoid its roughness—the self-denial and the cross—or to induce an ignominious looking back, like Lot's wife at Sodom; or a lusting after the flesh-pots of Egypt, as did the Children of Israel, saying, our "souls

of mind, the grand adversary was permitted to pour forth floods of temptations. I was almost constantly beset with evil thoughts, which exceedingly grieved me; for though I was in such a dark distressed condition, my mind was, by this time, too much enlightened to allow of, or join with, wicked and corrupt thoughts: yet I often judged myself, and I believe at times not without cause, being apprehensive, I was not earnest enough in resisting those evil thoughts and temptations. But oh! I was exceeding weak in those days; and I am persuaded the Lord, in gracious condescension, looked mercifully at the sincerity of my intention, not marking all my failings, or I could not have stood before him with any degree of acceptance. Very great were my temptations, and deep my distress of mind *for about a year*; in which time I was but as a little child in understanding the way and work of God upon me, *for my redemption*. Yet, he who will not break the bruised reed, nor quench the smoking flax, until he sends forth judgment unto victory, by his invisible power, bore up my head above the raging waves of temptation, so that the enemy found he could not overwhelm me therewith: the Lord teaching my hands to war, and my fingers to fight under his banner, through whose blessing and assistance, I found some degree of victory over the beast, viz., that part which hath its life in fleshly gratifications. Then began the false prophet to work with signs and lying wonders, in order to deceive my weak and unskilful understanding; as it is written, 'Satan is transformed into an angel of light;' so I found him at least in appearance. Afterward I clearly saw, that Satan in his religious approaches, was carefully to be guarded against; as nothing in religion can be acceptable to God, but the genuine product of his unerring Spirit, distinctly heard and understood by the ear of the soul, and the renewed understanding. 'My sheep,' said Christ, 'hear my voice;' which I now began to experience fulfilled; blessed be the Lord forever! I had many precious openings into the Divine mysteries about this time; and when I read the Holy Scriptures, they were opened to my understanding, far beyond whatever they had been before, so that I had *very great comfort*; my hope being revived, and my faith strengthened, by those things that were written aforetime. I am well assured, by certain experience, that the mysteries couched in those holy writings, cannot be profitably understood, but by the same Spirit which inspired the penmen of them: therefore it is vain presumption

to loathe this light bread," though the manna especially provided for them by miraculous Power. The way cannot be other than hard to the unmortified will of the unrenewed heart, which can see but little else at all than foolishness in the requisitions of the gospel of Jesus. But He, who is *the way*, has promised to make his yoke easy, and his burden light to those who look to Him as their sufficiency, their all in all. By withholding such parts, are we not in danger of promoting a superficial race of professors, who would give little heed to the injunction of the Apostle to Timothy: "Learn to endure hardness as a good soldier of Christ Jesus?" It is recorded that while Jesus loved the young man who came to him enquiring, "Good Master, what good thing shall I do that I may inherit eternal life," He made no abatement in His requisitions, but said, "Sell all that thou hast," "and come, take up the cross and follow me."

The sequel will show what rich results in spiritual growth and knowledge was J. G.'s experience—no otherwise to be obtained than by some such mortifying baptisms and holy warfare as here represented.

for fallen and unregenerate man, by his earthly wisdom and human learning, to attempt the unfolding of heavenly mysteries. The lip of Truth hath signified, they are hid from the wise and prudent of this world, and revealed unto the humble, dependent babes and sucklings; those who sensibly experience their sufficiency for every good word and work, to proceed immediately from God alone; and that Christ 'is made unto them, wisdom and righteousness, sanctification and redemption.' The want of this inward living sense, hath been the cause of, and hath opened the way for, that great apostasy, darkness, and error, which have overspread Christendom, so called. There is no way for its recovery, but by humbly submitting to Christ inwardly revealed, and learning the nature of true religion of him, the great Author thereof: for I am well assured, that forward, active and inventing self must be denied, abased, and laid in the dust forever, and the Lord alone exalted in our hearts, before we can come up in the several duties of religion, with Divine approbation. This I saw, in the Divine light which began to shine out of my darkness, and separated me therefrom, was the greater light which was to rule the day of God's salvation, and that all the saved of the Lord must carefully walk in this light, wherein there is no occasion of stumbling. I also saw, that when it pleased the Lord in wisdom, for a trial of my faith and patience, to withdraw this holy light, and there was a sitting in darkness, and as in the region of the shadow of death for a time, so that I had no distinct knowledge therefrom what to do; that it was my indispensable duty to stand still, and wait for my sure and unerring Guide; if at those times, self would arise and be uneasy, it must be brought to the cross, there to be slain. By such experience, I found I was nothing, and that God was all things necessary for soul and body; that if I was brought into a state of perfect reconciliation with him, I must know all things made new."

(To be continued.)

A Rival to the Mammoth Cave.—It is said that the cave of Cacahuamilpa is the largest cave in the world. Several persons, who have visited the Mammoth Cave of Kentucky and that of Cacahuamilpa in Mexico, pronounce the latter the larger. A volcanic mountain with an extinct crater covers this cave. It is not described in guide books or books of travel. It has, in fact, never been adequately described. Porter C. Bliss has twice examined and explored it, the last time in February of the present year. Six hundred persons constituted the last exploring party. They were provided with bengal lights and scientific appliances. After reaching the level, at perhaps fifty feet depth, they proceeded three and three-quarter miles into the interior. The roof was so high—a succession of halls—that rockets often exploded before striking it. Labyrinthine passages leave the main hall in every direction. Stalagmites and stalactites are abundant. Below this cave, at a great depth, are two other immense caves, from each of which issues a branch of a great river, uniting here. These two rivers enter five miles distant at the other side of the mountain, flow parallel, and issue at last together. Vast quantities of bats are the most numerous inhabitants of these caverns.—*Late Paper.*

For "The Friend."

Is there no Religion in Dress?

Dress is not clothing merely, but it is clothing which a man wears with certain, definite motives. And if one of the motives with man or woman be, to show forth out of a pure heart a Christian modesty and moderation in dress, then there is so to speak, religion in the action. There is a testimony borne, the root of which is in the very truth itself.

In the discussion of this subject, I have often thought the assertion "There is no religion in dress," was a thing so weak and irrelevant, as scarcely to be worthy of notice. Indeed I would almost say of it, "Answer not a fool according to his folly, lest thou also be like unto him."

If we are not considering the conduct, the actions of men and women with respect to attire, the nature of which conduct is manifest by their dress, then we have no question to consider at all. But if we are speaking of human conduct, whether in dress or any other thing, why is there no religion in it? Is it not written, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.'

If the countenance of a man bewrayeth him, that he has been with One who of olden time joined two of the disciples as they walked to Emmaus, causing their hearts to burn within them, why then should not the dress, the costume of the true disciple, bear witness that he is a Nazarite indeed. Could we reasonably look to the follower of a meek and lowly Saviour, for less than this testimony to the denial of self and of the world, manifested out of the abundance of the heart?

Samuel Scott was a minister of the Gospel, at the last century, of whom it is said, that he was a man fearing God and hating covetousness, deep in divine things, of a humble mind and benevolent disposition, extensive in Christian charity, and unfeigned love to the brethren. He has left on the subject of dress and address, the following remarkable, prophetic testimony, penned in the waning of his days, when his anointed vision held, as it were, two worlds in view.

"1788, 10th mo. 11th.—It is in my heart to leave behind me a testimony to the truth. In my youth, when dead in trespasses and sins, and walking according to the course of this world, although in my infancy, educated in an esteem of those precious testimonies borne by George Fox and his fellow laborers to plainness of dress and address, I contemned them in my heart, and departed from them in practice. When I was awakened to a sense of my lost and miserable estate without a Saviour, I embraced them with all acceptance in their strictest forms, and have not since deviated from them, either in sentiment or practice, not for an hour; they are of God; and will be established in the earth, when "the crown of pride" shall be cast down, and the glory of all flesh abased.

"Nevertheless, let none, who by the influence of education or any other means, invariably adhere to them, glory in, or value themselves upon a bare exterior conformity to these truths; while the inner man of their heart is full of pride, self-preference, and ravening after the unrighteous mammon."

I conclude with some extracts from the excellent advices in the Book of our Discipline. In transcribing these, I would invite the reader to observe that the obligation to sup-

port this testimony to plainness of dress is not confined merely to the particular, individual conviction of religious duty, as some of modern times would teach us, but that the discipline lays it upon "all Friends" as an obligation, going hand in hand, and simply consistent with, fellowship in a religious body, professing to be a self-denying and cross-bearing people.

"Advised that all Friends, both old and young, keep out of the world's corrupt language, manners, vain and needless things and fashions in apparel, buildings and furniture of houses; some of which are immodest, indecent and unbecoming.

"We tenderly exhort all seriously to consider the plainness and simplicity which the Gospel enjoins, and to manifest an adherence to this testimony, in their speech, apparel, furniture, business, salutations and conversation, into which our forefathers were led by the Spirit of Christ, and in conformity with whose precepts and example, they patiently suffered long imprisonments, and great persecutions; being convinced that it was their duty thus to bear a testimony against the vain, corrupt spirit of the world."

B.

For "The Friend."

The following letter of John Barclay was written about a month before the close of his valuable life. While the query is often prompted, "The fathers, where are they?" would that their wisdom, their counsel, and experience—the accumulated gatherings of years of obedience to the Lord, of travail and deep Christian solicitude for the church's welfare—might have their due and proper effect upon us, and prove like to "the words of the wise," "as goads, and as nails fastened by the Master of assemblies," leavening the heart and the act into conformity with their Christian teaching.

"To Peter Bedford,

Stoke Newington, 4th mo. 10th, 1838.

My dear Friend,—I am on the eve of leaving home for Brighton, if able; for I am very poorly, 'feeble and sore broken' outwardly; though I trust alive in my spirit as ever, and resigned to all that may be in store for me. The enclosed packet came to my hand; so I take this opportunity of conveying my near love to thee, in that which changeth not—the everlasting Truth.

"Though unable to mingle with my Friends in person, when they come together for the sake of this blessed cause, to endeavor to strengthen one another's hands in God, and to build up one another in that holy faith once and still delivered to the saints,—my poor mind is as deeply, as strongly concerned as ever, that every part and parcel thereof, with all its genuine accompaniments and fruits in practice, may be maintained inviolate; and that nothing may be forborne, or let fall, or slighted through our degeneracy, and dim-sightedness of that which our worthy ancestors upheld through suffering. What has our refinement, religious or civil, done for us? and what has an approach or a condescending affinity thereto done for us?—weakness has inevitably followed, and even the strongest and the wisest have been utterly laid waste. Some are not sufficiently warned and humbled by these things; and if they are, they should openly acknowledge their error, and forsake the very appearance of this track.

"I am cheerfully confident, that if those to

whom we somewhat look, as watchers, as seers, as standard bearers, as counsellors, are removed (and they are removing,) to their rest,—or, if any of these that remain, should not keep their habitations firm and undeviating, but turn aside in any respect from the ancient testimony,—that He who raised up such a people as we were at the first, will never cease to raise up others, and put some forth into the foreground—into the very seats of the unfaithful. I have seen it wonderfully in my short day,—I have read it of those that have gone before: and therefore, let none ever throw away their shield, and weakly compromise the trust devolving on them.

"Farewell, my beloved friend; may the Lord preserve us purely to his praise.

With love from thy affectionate friend,

J. B."

Seth Green, while exhibiting a tank of fish in public recently, made a few remarks on the nature and habits of these animals, and referring to the mooted question, "Do Fish Hear?" answered emphatically in the negative. To demonstrate his opinion he asked the band to arrange themselves in close proximity to the tanks and blow their loudest blast. This they did; but not one of the multitude of fishes stirred a fin. S. Green then said that although fish were thus unsusceptible to sound, they were keen of vision and sensitive to the slightest jar. To illustrate the latter point, he tapped on the bottom of one of the trout tanks with just enough force to cause a slight vibration in the water, when every inmate of the tank darted off like a flash.—*Late Paper.*

THE FRIEND.

FIRST MONTH 2, 1875.

The close of the year seems a peculiarly appropriate time for that thorough examination of the condition of their affairs, which prudent business men feel to be important to their success in financial matters. Such an examination is recommended in the advices which our excellent Discipline enjoins to be annually read in our meetings. "That Friends carefully inspect the state of their affairs once in the year; and make their wills and settle their outward estates whilst in health."

In making such an inspection, there is one point, on which those who have not received a good mercantile training are liable to err. In reviewing their debts, they may disregard those liabilities they have assumed for the benefit of others, and which they expect others to pay; but for which they are responsible if there should be any default. If a man possesses property, which, if sold, would yield him \$10,000, and at the same time has endorsed notes, or in other ways become security for others to the same amount, he may really have no estate of his own left, while he still thinks he is in comfortable circumstances. For want of taking a proper view of this subject, and exercising a true Christian prudence, there have been sad instances of persons becoming involved in great trouble and finally being ruined financially, even when they were past middle age, and had saved enough to support them in the decline of life, by honest industry and economy in their earlier years. It is a sorrowful sight to see such Friends,

with failing energies and strength, again thrown into the battle of life, to struggle for the means of subsistence, when their thoughts should be more exclusively directed to a preparation for the final change which is approaching them, and to the filling up of their measure of religious service in the Church and the world.

There is perhaps no class of people more liable to be entangled in this snare than that portion of our farming community, whose business operations have been mainly confined to raising and selling the products of their land. It has often happened with such, that sons, or other relatives of a younger generation, have arisen, who have been ambitious to enter on a wider sphere of action, and have embarked in more extensive business. In the fluctuations which attend the mercantile and manufacturing interests of our country, such adventurers are often greatly in need of money, and resort to the credit of their parents to obtain funds which would not be given to themselves. The parent is naturally interested in the welfare of his child, and places great confidence in his ability; and being, through want of knowledge and training, himself unable to form an independent judgment as to the probable success of the business enterprises, he is easily induced to endorse the notes of his son, or in some other way to guarantee the payment of his debts. In many cases the issue of such transactions has been ruinous to all concerned.

There are often cases in which individuals need and ought to receive help one from another—but we believe the obligation is equally imperative, to observe that prudent caution, which the Proverb associates with "Wisdom." Perhaps there is no better general rule to adopt, than to consider, before entering into such obligations as have been referred to, whether, if we are called upon to pay the whole amount ourselves, we can do so without injury to others, and without greater injury to ourselves than we are willing to submit to. This care is especially needful for those who are in the station of ministers, elders, or overseers, or who in any way occupy prominent positions in the Church; because on all such a double responsibility rests to see that the Truth be not evil spoken of through their means.

The depressed condition of general business through which we have been passing, has no doubt brought with it much anxious thoughtfulness to many of our readers. Those who were in no want themselves have had their sympathies enlisted for others. May it have the effect of turning our thoughts more earnestly towards the Heavenly City where the "weary are at rest," and of inducing us more submissively and steadily to observe the guidance of the Spirit of Christ in our hearts, which is profitable to direct in outward as well as in inward concerns. And may all be willing to so regulate their own habits and households, as to live within the bounds of their income, and yet reserve a sufficient portion for the help of the needy.

SUMMARY OF EVENTS.

FOREIGN.—According to the London Times, the total revenue of the Australian colonies, for the year ending 6th mo. 30th last, was £9,754,671, of which £4,402,722 was raised by taxation. The balance was obtained from railways and telegraphs belonging to the colonies, land sales, &c. At the close of 1873 these colonies, includ-

ing New Zealand, had a population of 2,136,129, having increased from 1,266,432 in 1861.

It is a singular fact that in England the number of persons belonging to each of the three learned professions, is nearly the same. Thus the census returns show 35,995 physicians, 35,483 clergymen, and 34,970 lawyers.

The emigrant ship *Cospatrick*, from London for Auckland, New Zealand, was burned at sea 11th mo. 17th, in lat. 37° South, long. 12° West. It is estimated that 465 lives were lost by the disaster; of all on board only three are known to survive.

An express train on a branch of the Great Western Railway, was thrown from the track, near Woodstock, on the 24th ult., and precipitated down an embankment. Thirty of the passengers were killed and fifty wounded, some of them fatally.

An explosion occurred the 24th ult. in a coal mine in North Staffordshire, by which twenty miners were killed.

The weather in England has been unusually cold. London, 12th mo. 28th.—U. S. five per cents, 10-40, 104½. Consols, 91½.

Liverpool.—Uplands cotton, 7½ a 7¾d.; Orleans, 7¾d. Breadstuffs quiet.

Granite and Macadam pavements are to be abolished in the streets of London, the Macadam pavement is too dusty, and the granite too slippery.

The French Academy of Sciences, it is announced, is about to consider the propriety of adopting the meridian of Greenwich, which is already recognized by the other nations of the Continent, in lieu of that of Paris. The meridian would touch the French soil at Trouville, and in the event of the government sanctioning the change, a column would be erected on the spot.

The French National Assembly adjourned from the 24th ult. to the 5th of First month.

Prince Bismarck has moved in the German Federal Council that an extradition treaty be concluded with the United States, which should replace all similar treaties now existing between that country and the various German governments.

A commission of ten persons of distinction have been appointed by the German Imperial Government to attend the Centennial Exhibition, at Philadelphia, in 1876.

The civil war in Spain continues with no decisive results. Alfonso, Prince of the Asturias, replying to the address of certain Spanish grandees, says that a monarchy alone can terminate the disorders and uncertainty which prevail in Spain. A majority of the people of Spain are agreed, and have declared their opinion that he only is the rightful representative of the Spanish monarchy.

A Madrid dispatch of the 24th, says: The Spanish Commissioners to the Philadelphia Centennial Exhibition met to-day. Senor Castelar made an eloquent address. He sketched the rise and progress of the United States, and the ideas of liberty and labor which prevailed there.

A special from St. Petersburg to the Times says, the difficulties with the Turcoman tribes have been settled. The Atrok expedition has returned without fighting. The Turcomans voluntarily released thirty prisoners.

Advices from Venezuela to the 8th ult., report that a desperate battle has been fought in the province of Barquisimeto between a force of government troops under General Marquez and a body of insurgents under General Colina. Between seven and eight hundred men were killed and wounded on both sides. Both parties claim a victory.

The sugar crop of Cuba the present year is estimated at 800,000 tons.

A Havana dispatch says: Captain-General Concha has issued orders to the officers commanding Spanish troops to act leniently toward captured or surrendered insurgents, but to execute all incendiaries and filibusters who may be taken prisoners.

The whole number of insurgents under arms is said not to exceed 6,000 men. These are confined chiefly to the mountain ranges in the eastern end of the island, from which they make occasional raids upon the adjacent country.

UNITED STATES.—There were 565 interments in New York last week, and 278 in Philadelphia.

The bill providing for a final resumption of specie payments in four years from the present time, passed the U. S. Senate by more than a two-thirds vote. The House of Representatives has ordered that the bill be made the special order for the 8th of First month. Both Houses adjourned from 12th mo. 23d to 1st mo. 5th, 1875.

During the nine months ending 10th mo. last, the total excess of exports over imports was \$17,715,870,

being the reverse of the corresponding period of the preceding year, when the exports were \$37,271,881 less in value than the imports.

A Hong Kong dispatch of the 24th ult. says: Two American war vessels have arrived here with additional survivors of the burned steamship *Japan*.

This year's crop of hay, in Maine, is reported to be 1,806,300 tons, worth \$24,000,000; and of potatoes 3,027,071 bushels, both of these products are largely exported.

Real estate in New York city is reported to have fallen in price from twenty to thirty per cent, from the rates current two years ago. This has resulted chiefly from the financial and commercial revulsion which has affected the business of the city.

The Markets, &c.—The following were the quotations on the 28th ult. *New York*.—American gold 111½. U. S. sixes, 1881, registered, 118½; do. coupons, 122½; do. 1868, 118½; coupons, 121½; do. five per cents, 113½. Superfine flour, \$4.20 a \$4.55; State extra, \$4.90 a \$5.20; finer brands, \$5.50 a \$10.50. No. 2 Chicago spring wheat, \$1.11; No. 3 do. \$1.09 a \$1.10; red western, \$1.26 a \$1.27; white Indiana, \$1.33; white Michigan, \$1.37. State barley, \$1.30; Canada, \$1.40. Oats, 66 a 71 cts. Rye, 92 a 93 cts. Western mixed corn, 83 a 85 cts.; yellow, 85 a 87; old mixed, 95 cts. *Philadelphia*.—Uplands and New Orleans cotton, 4½ a 15 cts. Superfine flour, \$4 a \$4.25; extras, \$4.50 a \$5. finer brands, \$5.50 a \$7.50. Red wheat, \$1.20 a \$1.22; amber, \$1.23 a \$1.25; white \$1.37 a \$1.40. Rye, \$1.00. New corn, 80 a 83 cts. Oats, 63 a 65 cts. *Lard*, 13½ a 13¾ cts. Sales of about 2,300 beef cattle at 4 a 8½ cts. per lb. gross, the latter for choice. Most of the sales were between 6 a 7½ cts. Sheep, 5 a 8 cts. per lb. gross. Hogs, \$9.75 a \$10.25 per 100 lbs. net for corn fed. Receipts 5,000 head. *Baltimore*.—Flour, \$4 a \$8.25. Yellow corn, 80 a 83 cts. Oats, 64 a 65 cts. *Chicago*.—No. 1 spring wheat, 93 cts.; No. 2 do., 90 cts.; No. 3 do., 84 cts. New corn, 65½ cts. Oats, 53 a 54 cts. *Lard*, \$13.35 per 100 lbs. *Cincinnati*.—Red wheat, \$1.08 a \$1.10. Corn, 68 a 78 cts. Oats, 59 a 62 cts. *St. Louis*.—No. 2 winter red wheat, \$1.05; No. 2 spring, 87 cts. New corn, 64 a 66 cts. Oats, 55½ a 57½ cts. Rye, \$1.00.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia, on Sixth-day, First month 8th, 1875, at 1 p. m.

The Committees on Instruction and Admissions meet the same day at 10 a. m.

SAMUEL MORRIS,
Clerk.

Philada., 12th mo. 26th, 1874.

ERRATUM.

In the communication respecting "Suffering Friends in Kansas," published in last week's issue of "The Friend," the name of the Treasurer of the Relief Fund should be *Washington Hadley*, and not *William Hadley*, as printed.

WANTED.

A Governess for Westtown Boarding School, to enter on her duties at the opening of the next Session.

Apply to

Elizabeth C. Scattergood, West Chester, Pa.
Hannah Richardson, Wilmington, Del.
Hannah Evans, No. 322 Union St., Philada.
Lydia L. Walton, Moorestown, N. J.

NOTICE.

Wanted immediately, a competent Seamstress for the "Shelter for Colored Orphans." Apply to
Hannah B. Newbold, No. 643 Franklin St.
Sarah G. Yarnall, No. 922 Mt. Vernon St.

MUSINGS AND MEMORIES

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